Starting to Teach

Eugene C. Foster

Central BAPTIST
THEOLOGICAL SEMINARY

presented by

MR. WARD BAYLES

KANSAS CITY, KANSAS

TK 40
F 812 s

J. W. Baylor
Clay Center

F812s

STARTING TO TEACH.

FOR THE LEADERS OF BOYS' BIBLE CLASSES.

EUGENE C. FOSTER

AUTHOR OF
"THE BOY AND THE CHURCH"

127p. 18cm.

REVISED EDITION

ASSOCIATION PRESS
NEW YORK: 124 EAST 28TH STREET
LONDON: 47 PATERNOSTER ROW, E. C.
1912

LIBRARY
CENTRAL BAPTIST SEMINARY
KANSAS CITY 2, KANSAS

Copyright, 1910, by the International Committee of Young Men's Christian Associations

268.432
F754

CONTENTS

PAGE

FOREWORD 5

LESSON I—*The Boy and the Bible*..... 6

LESSON II—*The Boy's Body* 20

LESSON III—*The Boy's Mind* 30

LESSON IV—*The Boy's Feelings and Will*.... 42

LESSON V—*The Boy's Social Life*..... 52

LESSON VI—*The Boy's Spiritual Life*..... 60

LESSON VII—*Review* 68

LESSON VIII—*The Leader's Material*..... 70

LESSON IX—*The Leader's Lesson Plan*..... 78

LESSON X—*The Leader Securing Attention*...86

LESSON XI—*The Leader Questioning*..... 96

LESSON XII—*The Leader Reviewing*.....106

LESSON XIII—*The Test of Bible Teaching*..116

LESSON XIV—*General Review*.....126

25865

FOREWORD

The following pages contain fourteen very elementary lessons, designed to be of service to older boys or to men who are leading groups of boys in Bible study. I wish to acknowledge my indebtedness to many other writers, and especially to the book entitled "The Teaching of Bible Classes," by Edwin F. See. One who seeks a more thorough treatment than this little book contains can scarcely find a better book than that by Mr. See. The reason for offering the present small volume is the expressed desire of many men to have simple presentation of the fundamentals of these subjects in a compact printed form.

The student is urged to make use of the blank space on the right-hand pages for notes.

E. C. F.

Detroit, Michigan.

LESSON I

The Boy and the Bible

1. The boy at twelve faces, just ahead, the years in which most of his life-habits will be formed, and many of his life-battles will be fought—and won or lost. He is man in the making. The kind of man he will make may be determined by others rather than by the boy himself.

2. Having a desire to raise peaches, the farmer plants a peach tree and cultivates it with care; and if, perchance, the kind of peach that particular tree would yield does not suit his fancy, he grafts on another variety and produces a peach to his liking. It is only within later years that we have come resolutely to believe that we may set out definitely to produce the kind of man we want by taking normal boy-life and grafting to suit our purposes. Peach trees and boys grow according to law.

NOTES

The Boy and the Bible

Name several life habits which are likely to be formed before twenty-one.

Test these statements. Look about you and study boys who are in the process of growing and note carefully the influences which are moulding their character. If these statements are true, why is it that good homes sometimes turn out so-called "bad" boys?

3. To let a boy grow up "somehow" or to acknowledge that we can't control his growing up, is a confession of weakness, of incompetence, or of indifference. With the knowledge that a boy's growth is according to law there comes a peculiar responsibility to those who seek his welfare—the responsibility of determining what kind of man they wish him to be and of working to produce that man.

4. The Bible is essentially an element in character-building. In it are laid down the principles of successful living. Its great men loom large upon the background of the world's history; they lived, they fought, they loved, they sinned, they repented. And they ever left behind them the testimony that the keeping of God's law and the doing of God's will were the things worth living for.

5. In the Bible, too, we find the record of The Perfect Life. He lived, "was tempted in all points like as we are, yet without sin," He passed into the grave, and passed out again to eternal life. To know Him, as a vital personality, is to discover the secret of the highest type of life.

6. The boy, in the man-making process, needs the Bible. He needs to know the Bible men, to learn the Bible precepts, to learn the Saviour

Of the three—weakness, incompetence, indifference—which is most evident in this case of boys whose homes have failed with them?

Put down on paper three great principles for successful living which are clearly taught by tne Bible.

Name at least three well known men of the Bible who left behind them this testimony.

What is the difference between knowing Christ as a historic individual and knowing him as a vital personality?

Think of several great public men or persons of your own intimate acquaintance whose lives have been vitalized by Bible teaching.

Why does he need the Bible? In what way is the Bible a guide book?

whom the Bible portrays. He needs to know the Bible as a book, to learn his way through its pages, to reverence it as his great book-friend. The Bible may be the very keystone of his character.

7. Some one older than he is responsible for bringing the boy and the Bible together. Naturally, this will often be the high privilege of the leader of the Bible class.

8. In this process, the leader needs skill. His is no small task. There are elements involved which require the best equipment the leader can secure.

(1) The time is short. There may, perchance, be a weekly lesson of an hour; this arrangement may extend for a year or even less, or the boy may be under the care of his leader for two or three years—scarcely longer. How few are the hours to be used in teaching fundamental truths on which to rear a life structure, and how needful that the leader make the most of these hours!

(2) The boy's viewpoint and that of the leader differ widely. The boy sees things as they are, and lives for today. The leader has a vision of things as they ought to be, and wants the boy to live for the future. A fine piece of

Memorizing the names of the books of the Bible in their order, a few at a time, will help the boy all his life to "find the place." Are there any valid objections to a limited amount of arbitrary memorizing of Scripture verses whose real meaning is beyond the boy's experience?

At what time in your own life were you and the Bible brought together? Who accomplished this? Note these questions for your own guidance.

With this fact in view the leader cannot afford to come late to his class, or to stay away needlessly, or to come wholly unprepared to lead his class in the lesson.

Observe some actual case where the viewpoint of the leader and the boy greatly differ, and report it to the class.

work is here to be done—to get the boy to live to-day as for the future.

(3) Mistakes made now are not easily corrected. There are certain characteristics of the adolescent period which are favorable to special kinds of teaching. If the period is allowed to pass without a recognition of these characteristics, such highly favorable conditions will not again be present.

(4) The adversary of the boy's soul is alert. If we forget, Satan does not. If we are too much engrossed with other things to help the boy fight his temptations, he may go under. We need to know the boy's life as he lives it, and to have a thorough knowledge of a boy's temptations, for as one grows older, it is very easy to forget what were the most severe temptations of boyhood.

9. Therefore, to be skillful, the leader needs a three-fold preparation:

(1). *To know the boy.* He needs to know the laws of boyhood in general—physical, mental, spiritual. He needs too, to know each boy individually—his social needs, his individual temptations, his surroundings, his points of strength and of weakness.

(2). *To know the Bible*—its origin, its his-

Does this paragraph indicate that only an experienced adult should lead boys in Bible study, or may others do it successfully?

Are Bible classes more needed as sources of spiritual strength for the boy in winter than they are in summer?

Which should be gained first—the knowledge of boyhood, or knowledge of individual boys?

toric associations, its contents, its message for boyhood and manhood.

(3). *To know the best ways to present the Bible to the boy,* so that he will receive its precepts and express them again in his own life.

10. There are, however, a number of elements in successful leadership besides mere *knowledge,* valuable as that is. There has been a false notion that the only person who could lead in a Bible class is one who has a very extensive knowledge of the Bible, such as, for instance, might be secured in a course of several years in a school or college. But mere knowledge of the Bible will not insure success as a leader of a Bible class.

11. There are times when the test of leadership will not be what the leader knows, but what he *is,* and what he *does.* Some qualifications for leadership aside from knowledge are:

(1). *A life of high purpose.* Boys are keen to scent insincerity, and the man who presents to them an ideal should himself be striving toward that ideal. To be a leader of a Bible class is a piece of work so much worth while that the man who undertakes it should be willing to pay a high price, if necessary, to enable him to do it well. It is not so much a question of what degrees of spiritual attainment he may have

Think of some successful Bible teacher or leaders whom you know and analyze their equipment under the three heads just given.

Have you ever known any one who had knowledge of the Bible who utterly failed in leading others to know the Book? Why did such a person fail?

Thinking back to your boyhood try to recall any incident in which a man's teaching was not effective and determine whether your own sense of his insincerity was a sufficient reason.

reached as it is what plane of living he is trying to get upon. Thus, the young man who has but lately turned aside from an idle life, or worse, and who has attached himself to the great Leader, Jesus Christ, may be just the one who will fill the requirements of this paragraph, and by reason of the high purpose which now controls his life gain the respect and admiration of the boys he sets out to lead in Bible study. But rank hypocrisy, or a pretense of living right, doesn't go with boys.

(2). *Sympathy.* The boy who comes to a Bible class is not always the object of sympathy in his other relationships in life. At home or at school he may be at war with authority, or may be greatly misunderstood. If, when he enters the Bible class, the leader is found to be in full sympathy with the boy, the way is opened for a hearty reception of the leader's message.

(3). *A boy's viewpoint.* To be able to see a thing from the place in life at which a boy stands is an invaluable qualification for successful leadership. Thus, in a given lesson on an episode in Paul's life the adult leader will be interested in Paul's sermon or discourse; but the boy will find his chief interest at first in the heroism Paul displayed in the face of danger. The leader who can sense the boy's viewpoint

"High Priced Teaching" is the title of a helpful little pamphlet published by The Sunday School Times Company, 5 cents a copy.

Is it possible for a boy to be in sympathetic relationship with his parents when those parents must necessarily at times inflict punishment in the course of discipline?

What is sympathy? Within the last few days where have you seen the winning power of sympathy?

Take the following passages and determine in each which phase of the incident would be most likely to interest an adult, and which phase would claim a boy's attention. Matt. 14:15-21; Acts 27:27—28:10.

and START THERE with his lesson, will gain a great deal. Such a viewpoint may be acquired and kept by being much in the companionship of boys, and by studying their ways.

(4). *A boy's language.* To present the most interesting Bible lesson in the world in a language not understood by a boy is to court failure. Simplicity is half the battle in effective Bible teaching. The leader will do well to cultivate the habit of using short and simple words in every case. Where notes are made, preparatory to entering the class, it will be found a helpful plan to go over them and see in how many cases the very words used can be replaced by simpler ones. If this is frequently done, one will soon acquire the habit of using very simple language.

There is, too, a boy's language or dialect which is very useful in presenting to him the great truths which relate to his life. This is not a plea for the use of the cheap slang of the street, but it is a suggestion to use certain expressive words and phrases which are current and which the boy understands. The occasional use of a boyish phrase need not interfere with the use of the choicest English of which the leader is capable, and both will be helpful in presenting a truth which is to vitalize the boy's life.

Let some member of the class in simple language restate the incident found in Luke 15:11-32. **Then let other members of the class endeavor to recast this statement into terms better understood by a boy.**

QUESTIONS ON LESSON I

During what years are life habits formed?

In what respects are growing boys and growing fruit trees alike?

What vital relation may the Bible have to a boy's life?

What better way may a boy know Christ than merely as an historic individual?

Name two reasons why a Bible class leader needs skill.

What three-fold preparation does the leader need in order to be skilful?

Suggest four qualifications for leadership aside from mere knowledge.

LESSON II

The Boy's Body

As an essential part of knowing the boy, the leader needs to know what normal physical characteristics to expect, and to know as well the signs of abnormal conditions which mark the boy as physically imperfect.

1. In the years from twelve to sixteen the boy enters the period of puberty—the time when he takes on the physical characteristics of manhood, including the power to reproduce life. It is the great storm period of boyhood, and is accompanied by numerous moods. He is buoyant one instant, and depressed the next; great activity is followed by listlessness. Physically his organs grow faster than in any other period of similar length; the voice deepens and muscles grow rapidly; the brain stops growing at fifteen; the boy needs an abundance of sleep and food.

2. The acquirement by the boy of the physi-

NOTES

The Boy's Body

Study some boys you know well, making note from time to time of the characteristics which mark their physical changes. Read some of the papers which have appeared on the subject of the physical boy in "Association Boys." Read with care the chapter on the physical life in "Adolescent Boyhood," by H. M. Burr.

The imagination is a great center of life at this period. If it can be filled with pure visions, stimulated by wholesome fiction and nature study as well as with ideals drawn from a study of Bible heroes, half the battle against physical temptation is won.

cal functions of the man brings upon him the greatest temptation of his boyhood life—with many a person, doubtless, the greatest temptation in his entire life—the temptation at first to misuse his body and later to enter into illicit relations with women.

3. The leader who aims to lift the boy's life up to a high moral and spiritual plane cannot remain blind to the danger of physical pollution. Excessive indulgence in self-abuse will cause the boy to show signs of lying, hypocrisy, secretiveness. It will be accompanied by cowardice and timidity; pity and sympathy will be lacking. Self-control and will-power will be lessened.

4. One preventive of this condition, and of the later one of illicit living, is in emotionless, matter-of-fact instruction as to the functions of his body. The boy needs some of this instruction before he is twelve and most or all of the balance before he is sixteen. In some cases no Bible teaching will be effective while the boy's life is polluted by impure living. Hence, the physical welfare of the boy at this point is a vital element in the Bible teacher's work.

5. The boy of twelve and later seeks physical expression for his abundant energy. It is hard for him to sit still for any length of time. Instruction which requires him to be silent and

In your own personal experience how severe have these temptations been? How do they compare with other temptations which you have had as you grew up? A mental note for your own guidance is all that is necessary.

Careful students of this subject believe that a normal boy will not long continue this practice; that if it is continued to the point of habit, it is an effect for which a cause must be sought in physical or mental conditions which are not normal. Note the difference between this view and the teaching that self-abuse is the cause that produces many evil effects.

It may not be the duty of the leader of the Bible class to give this instruction. Certainly, primarily, the boy is entitled to this instruction from his parents, but in most cases it is not being given, and surely in some cases the parents are not equipped properly to instruct along these lines. Probably the best solution of the matter is to bring the boy in touch with an earnest Christian physician who has skill in acquainting boys with these facts of their physical life.

Read "From Youth into Manhood," Winfield S. Hall (Association Press, cloth 50 cents). Also "Confidential Chats with Boys," William Lee Howard, M. D.

In your observation of secular school life, what provision is made for allowing the boy to rest himself by giving expression to his physical energy?

absorb is distasteful; instruction which lets him move about occasionally, or work his hands, or give expression to his pent-up energy in other ways, is more acceptable. This fact forms the basis for suggestions made later in the book (Lesson X).

6. The boy's physical condition may be far from normal when he comes to the Bible class. He may not be sufficiently nourished with food; he may suffer from loss of sleep; his eyesight or hearing may be defective, or his brain dull from cigarettes. All these things are to be reckoned with, and the leader of the class is poorly equipped if he does not take them into account.

7. Adenoid growths in the nasal passage frequently cause lassitude, headaches, loss of interest, and lack of appetite. A boy in this condition will not be responsive to the leader, no matter how well the latter's work is done.

Just what the leader's duty may be in these cases of physical incapacity must be determined in each case; he should be alert to recognize certain evident conditions and accept them as a part of his teaching problem.

8. The physical surroundings of the boy at home and the way his time is spent before coming to class will be factors which help to determine the fitness of the boy to study and to par-

Find out incidentally the kind of work that interests each boy. Use this knowledge in class work. For example, the fact that Jesus was a carpenter the better part of his life can be emphasized effectively. So can Paul's tent-making.

How prevalent is the cigarette habit in your community? Does the law protect boys? Are you perfectly clear in your own mind that cigarette smoking is bad business for a boy? Can you give certain reasons why it is injurious?

Get some facts from a physician or nose and throat specialist about the extent to which adenoids retard development, and share these facts with the class.

Any references to any disability of a particular boy in the hearing of the class must, of course, be avoided scrupulously.

ticipate in class work. A boy coming to a Sunday-school was found to be drowsy during the lesson, without apparent cause. But on investigation it was found that he served a newspaper route, arising at three o'clock each Sunday morning.

A heavy meal, hastily eaten, may cause drowsiness in class. The wise leader who knows the cause may adroitly arrange for the boy to get a good walk in the fresh air, or by some other device overcome the lack of home supervision and preparation.

9. The boy is entitled to good light and fresh air in the classroom. No teaching should proceed without this. Stagnant air dulls the senses as quickly as a narcotic, and the work of the leader ceases to be true teaching when the brains of his boys are stupefied by poisoned atmosphere. So important is this that the Bible class leader should insist on finding a way to keep the class room air fresh, and refuse to be defeated by any obstacles. Lifeless air is the reason for many a failure in Bible class.

We need carefully to reckon the extent to which the physical condition affects the mental receptivity and the mental attitude toward proffered truth. It is quite as essential that the

What was the leader's duty under these circumstances?

State some other conditions that may seriously unfit the boy for Bible class work, and suggest a remedy for each.

If the only room in the building that is available for a Bible class is poorly lighted and poorly ventilated, what attitude should the proposed leader take?

Discuss the best arrangement of seating with reference to the light.

leader shall seek to prepare the boy for the reception of his teaching as it is that the leader shall prepare himself to teach.

QUESTIONS ON LESSON II.

What two general facts should a leader know about a boy's physical life? Why?

Name at least four physical characteristics which mark the period 12 to 16.

What great temptation comes to the boy in this period?

What is the best safeguard for the boy?

How shall a boy's desire to "do something" be met by the leader?

Suggest three conditions which may unfit the boy physically for Bible study.

What home conditions may unfit him for Bible instruction?

What two physical requirements should be met by every Bible class room?

LESSON III

The Boy's Mind

1. On the mental side, the leader will have to take account of at least three elements:

(1) A mind to be stimulated, and to be stored with some material.

(2) Feelings to be made the servant and not the master.

(3) A will to be directed and strengthened. Only the first of these will be considered in this chapter.

2. *A mind to be stimulated and stored.* The power to know is dependent upon several elements, and these will be described briefly in this chapter to bring clearly before us the mental nature of the boy. How the leader will make use of these elements in the process of teaching will appear in a later chapter.

3. *Attention* is described as "focussed consciousness." When the mind ceases to consider

NOTES

The Boy's Mind

Put more emphasis upon the stimulation of the mind than upon the storing of it. To cause a boy to want to study and show him how to study should be the aim of every leader. Simply to accomplish the feat of pouring into his mind facts which he may or may not be able to recall in later times, is a poor substitute for real instruction. Ample is the Bible class leader's reward when he sees in his boys an awakening interest in the Bible story and its teachings, and discovers to them the way in which this interest can be made permanent.

A boy seeking a definition of a word might be given that definition by his teacher, but if the teacher leads him to the dictionary and causes him to have the joy of discovery of roots and prefixes and shades of meaning, the boy has then had opened up to him the whole world of language: and that is better than giving him the definition of a single word to be remembered and spoken parrot-like.

Test your own power of attention—in lectures, sermons, when some one is talking, when facts are

things in an abstract, almost unconscious fashion, and is focussed upon a particular object or thought, we speak of that act as constituting *attention.* It has been truly said that there can be no teaching without attention. The teacher who tries to fix facts in the mind or to instruct in principles while the boy is thinking of something else, remote and entirely disconnected from the teacher's presentation, is almost sure to fail.

4. A boy may compel himself to be attentive because of respect for the teacher, or out of fear, or because he feels he ought to do so, or from other motive; or he may be attentive because the subject presented is so interesting *he can't help paying attention.* Clearly, this latter is the desired method; how it may be acquired will be discussed in lesson ten.

5. *Memory* is the power to retain facts and recall them at will. It is largely dependent upon attention. If the mind of the boy has given complete attention when a fact is presented, there will usually be but little difficulty about remembering it. Memory is most tenacious in the years just before and after twelve. It may be greatly strengthened by proper cultivation; it is no kindness to a boy to save him the trouble of remembering what he has learned. A wise Bible class leader will dignify the boy's ability by taxing his

committed to your memory. Do this systematically until you have determined under what conditions you are attentive and what are the causes of inattention. Make note of your observations.

How may one strengthen his own power of attention?

A boy whose thoughts were anywhere but on the Bible lesson sat up with a start when he heard the leader use the term "wireless message." The leader knew that the particular boy who was inattentive at that moment was completely engrossed in wireless telegraphy and took advantage of that fact.

Memory may be strengthened within reasonable bounds by various tests. Thus a series of ten facts may be given to the class and each member of the class be asked to restate the facts in their exact order and without variation. A few trials like this will frequently add zest to the class work and help to strengthen the memory.

memory; and by so doing he will enrich the boy's life and insure a better Bible class.

6. *Imagination* is the power to picture events or objects which are beyond the range of ordinary observation. It is the "picture-forming power of the mind" (E. F. See). Imagination requires a previous knowledge on which to build. Thus, to tell a boy to picture a "tall warrior in a coat of mail" when that boy has never seen a coat of mail or had it described to him, is to set him an impossible task. This fact should be carefully borne in mind, as it has an important bearing on Bible teaching. Imagination is a highly useful adjunct in teaching, for the alert leader may get his main entrance to the channels of thought by getting the boy to picture to himself a scene in some distant time and far-away land. The leader needs to cultivate his own power of imagination; it will help him to fill his mental vision with pictures which he can pass on to his scholar; it will help him, too, to see things *as his boys see them,* though the latter are much younger than he.

7. Imagination will be constantly called into play in the development of the Bible story, and care should be taken that the picture-image in the boy's mind is a correct one. The sick man who picked up his bed and walked (Matthew

Boys do not equally possess the power to imagine. In giving descriptions which draw on the imagination, it is well to remember that several boys will not equally follow the leader.

The teacher may have to reconstruct his theories and readjust his practice as to poetry and fiction, if he has counted these useless. Some inquiry into the kind of fiction your boys read is important. Why do they like it? What books would have an equally strong appeal along with better literary quality?

Try to recall some of the curious mental impressions which were made upon you as a boy in the recital of various Bible stories and determine whether you could have been saved from erroneous ideas if your teacher had been more careful in guiding your powers of imagination.

9:2-7) will surely puzzle the boy whose only knowledge of beds includes the modern bedstead.

8. *Reason* is the power by which the mind analyzes facts as presented, weighs their claim to acceptance, and discards those which do not prove their right to stay. It is a marked development of the years from sixteen upward. The leader cannot afford to trifle with this quality, but will do well to make his appeal to the reasoning powers of his pupil when these appear to be developing. There will come a time when the boy will require more than the leader's declaration of a principle; he will ask, Why? He is acquiring the art of reasoning.

9. The approach to the boy's mind must be made through the channels of his *senses*. Teachers sometimes depend entirely on making a mental impression by the spoken word and one reason why the average Bible class instruction is not as successful as it should be is the fact that leaders have not generally used other means beside the spoken word in their teaching work. It is well known that in many cases the appeal to the eye is much more effective in making a mental impression than the appeal to the ear, and the appeal to the ear and eye together make a combination which is exceedingly valuable.

10. Bible class leaders have also learned the

Can you by thinking backward determine the time in your own life at which reason began more and more to assert itself and you became increasingly reluctant to accept a fact which was not accompanied by a reasoning process?

Note among various boys the signs which you discover that the reasoning power is becoming dominant.

Select two similar groups of facts which are about equal, as for instance, two lists, of equal length, of similar disconnected words. Test the mental grasp of the boy. State one series verbally with great care and note by a test how successfully the boys remember them. Write the other series upon a blackboard and test the boys' memory in the same way. A third series might be written and the boys required to re-write them as a further test of the methods of reaching the mind of the boy.

value of utilizing the boy's own hand in the process of the boy's instruction. Manual work or hand work has come to be an important part of class teaching. Du Bois says: "You must put this whole boy to school; you must therefore permit the use of his motor activities; you must let him think himself into knowledge through his hand; he must be permitted to express himself according to the demands of his nature, intellectually, emotionally, socially, morally, thus only can he develop an all round Christian character." The boy's hand may be utilized in drawing maps or designs, in coloring maps, in illustrated note book making, and in modeling in sand, clay or pulp.

11. The leader will notice that each boy in his class will tend to acquire knowledge by a different combination of processes from each other boy. One boy will be a good listener and will retain that which he has heard with comparative ease. Another boy will be almost helpless unless he has seen the truth presented in some form and still another will retain but little unless he, himself, has given expression to the thing he has learned while it is fresh in his mind. Others will combine these processes or will depend on conditions not mentioned here. Not infrequently the leader will find that the boy who is apparently inattentive is getting more of the truth presented

Lean hard upon the boy to work out his own plan of handwork expression. Do not think it all through for him. Encourage him to devise ways and means of giving expression to what he has learned. He will often surprise his teacher.

"Hand Work in the Sunday-school," by Littlefield, is devoted entirely to this subject. It is published by The Sunday School Times Company; one dollar.

A leader will do well to make mental note of the several ways in which his boys combine these processes, and apart from the class jot down his observations of each boy. It will greatly help him to lay out his lesson plan.

than some other boy who is apparently listening. The delight of the teaching work lies in the fact that the leader has before him such a variety of material with no two boys just alike.

QUESTIONS ON LESSON III

Name three tasks which a leader has to face on the mental side of the boy's life.

Define "attention" in words a young boy can understand.

Name two widely different motives which may cause the boy to be attentive.

What is "memory"? When is it most tenacious?

Define "imagination." What is necessary as a basis for imagination?

What do we mean by "reason"?

Suggest three methods of approach to the mind.

What is the value of "hand-work"?

How do boys differ in the manner in which they acquire knowledge?

LESSON IV

The Boy's Feelings and Will

1. The boy in the early teens is a bundle of feelings. These include his likes and dislikes, his loves and hates; anger, fear, sympathy, curiosity, patriotism, loyalty; selfishness, generosity, jealousy, shame, pride, ambition—and a host of others. This period of life is remarkable for the play of emotions, and for the rapidity with which the boy will change—for instance, he will be first consumed with fondness and then carried away with dislike. The leader will wisely recognize these moods and use them to aid his own plans. Only a few of these feelings are here pointed out.

(1) *Curiosity* may be made to pay tribute in much of the teaching process. The hand which holds an object out of sight may be the strategic means to win back wandering attention. The boy's eager desire to know what comes next in a story may hold the interest to the end.

NOTES

The Boy's Feelings and Will

Add to the list of feelings mentioned others which you have experienced or observed.

To what extent does a failure to understand this peculiarity cause ill-feeling between the boy and others in his home?

Select two or three well known Bible stories and let each member of the class note what element in each story could be made to appeal to the curiosity of the class he is teaching.

(2) *Anger* is commonly looked upon as a great evil in a life, and yet it has its place. The boy who can't get angry when occasion arises is made of poor stuff. There is no better illustration of the place of feeling than in the case of anger. The feelings must be made the servant of the young boy. With the boy who fails, feelings have gained the mastery. Hence the boy who flies off in anger at a trifle is in need of the most careful instruction and help that he may learn that the minute he "loses his temper" he has lost his real self. Only as he masters his feelings will he be master of himself. Anger indulged is a positive source of harm—physical, mental and spiritual. It is a weakener, and no normal boy wants to be a weakling.

(3) *Ambition* is a feeling to be cultivated, yet to be kept under control. The boy's ambition should carry him forward to great achievement, yet not at the expense of others. His finest ambition will be stimulated when he learns to take delight in overcoming obstacles, not in overriding competitors.

2. *The will* may be defined as the power to execute, to bring a thing to pass. It is the test of belief. One may *know* the truth, and *love* the truth and thus bring his feelings to bear; but unless one *is true* the will has not done its work.

Define to your own satisfaction the difference between righteous and unrighteous anger.

"He who rises every time he falls
Will some time rise to stay."

Give additional illustrations of failure where knowing and feeling are acute, but the will is not brought into action.

At what age is a boy unusually ambitious to be a soldier? A sailor? A policeman? A locomotive engineer? A civil engineer?

At what point does ambition cease to be a right motive? How may athletic contests be made to stimulate unworthy ambition?

3. The weakness of much Bible teaching lies in not training the will. What the boy knows and feels are important and must not be neglected; but what a boy does is a supreme test of life. The boy is not getting all that he is entitled to from his Bible instruction unless he is putting what he learns into practice. This will be emphasized in the last chapter.

4. *The will may be trained,* but should never be "broken." In a clash of authority the adult may win his point *because he is an adult;* if he shall win *because the boy sees the adult is right* and himself decides to do the thing without compulsion, the leader has taken a vital step toward training the boy's will.

5. The will may be strengthened by getting the boy to choose hard things to do, rather than easy ones. If in a test it comes to be the habit of a boy to pick out the hardest question he can find and answer that, a point is gained. The winning man is the one who revels in hard things, that other people are ready to give up.

6. When an act has been repeated so often that one does it almost spontaneously, without much previous thought, we speak of it as a *habit.* Physiologically it is supposed that the thought current has worn, as it were, a little channel in the plastic brain, and that this thought channel is

As you have observed Bible teaching in Sunday schools in your own experience or in the experience of others, has it ordinarily emphasized the use of the will? What relation is there between lack of emphasis in this direction and the extent to which boys drop out of Sunday school?

Do not get into the habit of compelling your boys to do that which, with a little adroitness, you can get them to do of their own accord. This does not mean that every task they undertake should be sugar-coated. Note the next paragraph.

In your own experience as a member of a Bible class, to what extent were you challenged to do difficult tasks? The average Bible class teacher has been laboring under the misapprehension that the work must be easy or the boys wouldn't be interested. This is fundamentally wrong as a principle of teaching.

It is clear that in the earlier years of life when the brain is quite plastic, habits will be readily formed which are very difficult to break. The mature man does not readily form such habits as the brain is not in a condition to be impressed by these thought-channels.

deepened with each repetition of the act, until it becomes nearly automatic for the thought to take that course.

7. There are, of course, good habits and evil habits, and the best way to combat the evil habits is to establish good ones. A little thought will show how much of life is made up of habit, and how important it is to fix right habits in childhood. No course of action is trifling if it has in it the possibility of a habit-former.

8. The leader's attitude toward a great many of the issues of life will impress itself on a boy who admires him, and will set up processes of thought and of action which may become habitual. Punctuality, respect for elders, reverence for sacred things, purity of thought and speech—these are but a few of the points at which the boy's mind and actions may be set going in the right direction.

9. Attendance upon the church and upon its teaching-service, the Sunday-school, may become matters of habit. The boy who makes it a practice to go to these services, with regularity, through the years of youth and early manhood will form a habit which will almost surely stay with him through life. There may come times of doubt and discouragement, times of despair; but the habit of church attendance may prove so

As a matter of interest, put down on a slip of paper for your own enlightenment how many of the acts of this day as far as it has gone are habitual; your manner of rising in the morning, the order of the steps with which you put on your clothing, the successive actions relating to bathing and eating and greeting the people of the household, and going to your place of occupation. Notice that you have habits of body and habits of mind.

In a way all unknown to you you may be setting an example for the boys of your Bible class. Your very attitude toward sacred things, the manner in which you handle the Bible, or speak of it; the freedom with which you criticise or commend other people who are identified with a religious institution; your amusements and the places you go to seek them. All may leave a deep impression upon the mind of the boy which if several times repeated will set up a thought habit in his life.

Is there any advantage in going to church and Sunday school simply as a matter of habit?

strong that it will tide him over until the great verities of life shall take hold of him again and he shall be in right relation to God.

10. Daily prayer and Bible reading, as matters of habit, may become established quite early in life. It is not to be expected, of course, that a young boy will take great delight in reading long passages of Scripture each day, nor in the kind of prayer with which a man of experience approaches God. But the boy has his own needs as he sees them, and has his own reasons for thankfulness to God, and should be encouraged to give expression to these feelings. Learning to do this daily in ever so simple a manner, he will form a habit of vital importance to his life.

11. The boy who is told that he "should read his Bible every day" is likely not to read it at all—unless he gets more specific advice than that. If, however, a wise leader will furnish him with a list of selected verses or very short passages, and make these form a part of the work done by the class, he may frequently help the boy to form a habit of Bible reading that will stay with him through life.

Necessarily the boy is not likely to be keen about establishing habits of this kind unless the man who is leading him in this life has formed these habits for himself.

To what extent is daily Bible reading a matter of delight to you, and daily prayer a matter of necessity?

Such a list of brief Bible passages will not necessarily keep the boy in motion in that direction, by simply setting it going. That is, to give the boy a list of passages for the month of January and say nothing more about it until February is about to come in, will have but little effect. But if the leader sends out these passages and calls attention to them in class from time to time, or sends the boy a little sealed note about one choice passage, he may be able to help the boy to establish these habits of daily Bible reading in a simple way.

QUESTIONS ON LESSON IV

What part may anger rightly play in life?

How may curiosity be used to help the leader in presenting a lesson?

Name six "feelings" which may dominate a growing boy at times.

How would you stimulate ambition? When would you curb it?

What is the leader's duty concerning the boy's will?

How may the will-power be strengthened?

Under what conditions may certain isolated acts become habits?

To what extent should habits be encouraged?

How may Bible reading be established as a habit?

LESSON V

The Boy's Social Life

1. The well recognized instinct of the boy past twelve to travel with a "crowd" of fellows is in no sense an evil unless the instinct is allowed to run loose without direction. The wise leader of boys will use this instinct to help the boy and to perfect the Bible class organization.

2. The boys of his Bible group may be chosen with reference to their "mixing" qualities. Boys appear to have an unerring sense of the fitness of things in selecting companions, and where the adult blunders in grouping boys, the boys themselves will seldom make a mistake. Frequently the grouping of the boys may be brought about more successfully by bearing this in mind.

3. Having grouped the boys with care it is well to recognize their desire to organize by setting for them the task of electing officers and appointing committees. Time should be provided

NOTES

The Boy's Social Life

Some one has said that boys never organize spontaneously for good purposes. This may be an unnecessarily broad statement, but observation will indicate that the boys' gang without an adult leader usually gets into mischief. The gang spirit is wholly natural and right, but the adult leadership is the secret of safety.

Experiments have been tried whereby boys have been allowed to select the members of their own Sunday school class, the authorities of the school selecting the teacher.

Don't handicap the boys by giving them "model constitutions," or too much other material to guide them. They will be found very resourceful in framing their own laws and the penalties for infringed laws frequently will be more drastic than the adult would dare to propose.

for this outside the half hour or other period set aside for Bible study; the working out of this plan will prove to be a source of great interest to most boys twelve years of age or older. The boy will belong to a gang; let the gang be your group of boys, under your care, if possible.

4. The leader will hardly know a boy until he knows the boy's intimate friends. The boy's attitude in Bible class may mark him as of a certain type; but the friends he chooses and goes with will be a more certain index of his character. Knowing a boy's friends is a positive asset.

5. There is a social life in the true home to which the boy is entitled, but many a boy knows little of influence from this source. The father should be the boy's best chum, but seldom is. The home should be the boy's choicest playground, but all too often the boy is least welcome there. Whatever may be the boy's relationship to the social life of the home it will be to the leader's advantage to know it. And this he can usually readily determine in a visit or two, without making his inquiry conspicuous.

6. What does the boy like best to play? The play life of a boy is an important step in his development, and to know his play life is only to know the boy better. Not only what does he play, but how? Does he play fair? Good old-

If a boy whom you know fairly well begins to manifest a spirit and inclination which is entirely new it may be well to look about to see what new influence has come into his life in the form of a chance acquaintance who may become his friend.

See the chapter on the home, in "Boy Life and Self-Government," by Fiske.

Do not jump to the conclusion that the home is doing nothing for the boy unless the evidence is very clear. Many a home is exerting a powerful social influence on the boy's life without using much apparatus or many rules to bring it about.

Clearly, one of the best ways to determine what a boy likes to play and whether he plays fair or not is for the leader to play with him.

fashioned honesty and the "square deal," though taught with the skill of a great teacher will make little impression on the life of the boy who is cultivating the art of beating his games by an adroit system of counting or excelling in sports by foul means. There is a very distinct relation between the boy's play life and Bible teaching.

7. What kind of a neighborhood does he come from? A boy is quick to be permeated by the social atmosphere in which he moves. The "neighborhood" has its moral standards, and the boy knows what they are. Certain things which are wrong in one neighborhood are tolerated in another; how shall we know how to teach unless we know the present moral standards of the boy who comes to us for instruction?

8. Summing up, then, two questions of moment are before the leader: What does the boy do as a vocation (work or school)? How does he spend his leisure time? The answer to these questions should be in the leader's hands promptly after he takes the group.

9. The social relation of the leader to the boy and to the class is vital. The boy will be alert to resent the thought that the leader cultivates him to "do him good," for the boy may not be keenly anxious to be good. But the leader who meets the boy on a common plane in his play life or in

How would you endeavor to help a boy who is found to play unfairly?

To know the boy's neighborhood a leader may need to be a frequent visitor to the boy's home, or to get acquainted with other boys in the neighborhood in order to see their view-point.

The study of morals is largely a study of leisure-time activities.

There is a great difference between setting out to do a boy good and setting out with the boy as a companion that both leader and boy may live right lives. The attitude of the leader on this point will be quickly discerned by the boy.

his other social fellowship, will almost always develop a responsive scholar. Between-classes work may count as a mighty factor in making class work effective.

10. No small part of Bible teaching should be aimed to develop the great feat of living "for the other fellow." That is, the Bible teaching should have as one of its aims the development of the altruistic habit of thought in a boy, so that he shall cease to be selfish and more and more learn to live in the interest of other people. He should cease to be the constant recipient of favors from the leader, and should learn to be a giver. This will do much to develop a true social instinct in him and will give him a chance to *express* what he is now receiving as an *impression.* (See Lesson XIII).

Where various clubs for boys have failed it has very largely been due to the fact that the leaders have been constantly working *for* the boy and he has become tired of being pampered. If the boy is taught to work for himself and then to work for others, the game is worth playing.

What kind of social life would you suggest for a school boy? A boy who works in a factory?

QUESTIONS ON LESSON V

Under what conditions may the "gang" instinct become harmful?

How may the boy's desire to "organize" be recognized?

How may knowing a boy's friends be a help to the leader?

What should a leader know about a boy's home?

Why does the leader need to know whether a boy plays his games fairly or not?

In what way may a boy's neighborhood play a part in his life?

What great principle should be instilled in the boy in his social relationships?

LESSON VI

The Boy's Spiritual Life

1. Avoid the mistake (so long a result of our training) of thinking of the boy's spiritual life as apart from his other life—something he wears on Sunday and then discards for real life. It is easy to deny that we have that conception; the very way in which we study this subject is a confession that such a conception exists; hence this frank warning. The boy's real spirituality may often be discovered in the way he plays a game of baseball.

2. The boy has a sense of sin. Because he doesn't announce it by evidencing great emotion some have assumed it is lacking. He looks upon this inner sense as a weakness, and will not display it to an adult unless there is a fine responsive relationship between the two. To the boy without moral training the conception of broken law may not find much expression beyond the fear of the

NOTES

The Boy's Spiritual Life

Does the growing boy have a conscious sense of the spiritual life?

Watch carefully a boy who has done wrong and determine for yourself the extent to which he has this keen sense of wrong doing.

policeman, but as moral training progresses a boy surely realizes that he has disobeyed God.

3. The boy has a sense of need. There is the consciousness that he cannot stand alone, as in his better moments he would like to stand, and there is an undefined longing for a strength beyond his own. The adult reasons out the method of drawing on the Source of Strength; the boy is puzzled to know why the Infinite should stoop to help him. But he longs for that strength, nevertheless.

4. Many a boy who has been trained by Christian parents from infancy has accepted without question the conscious relation of God to himself; we do violence to such a life by demanding that he "come back" to God when he has never to his knowledge been away. Other boys who lack that early training may not have been in conscious open rebellion such as an adult may experience, and are often more ready than we know to square their lives by God's standard.

5. The boy will have some beliefs which might, for convenience, be called his creed. Where adults have greatly influenced his early years his creed will likely be the same as theirs—an "inherited" creed Gilkey has called it. This will last him for a while, but sooner or later he has to have a "personal" creed. It may be the

The fact that a boy comes willingly to a Bible class is frequently the proof of his sense of need. Keep alert to discover other evidences of this.

Even among this class will be found boys who date their vital religious life from a known day or experience.

Simply for your own enlightenment, determine which class of boys you belonged to.

Take mental note of a number of boys you know and see to which class each belongs.

same one he had before, adopted as his own; more likely his father's creed will be modified, or perhaps be rejected altogether. It is a serious time for him, a time of adjustment, of finding one's self. It is in a peculiar sense the Bible teacher's opportunity to stand by him and patiently to wait until he comes into his own. He may for a time doubt everything. It is not a time for argument, but for sane and patient counsel.

6. There is no finer safeguard at this time, and no better one in building up the boy's spiritual life than the consistent teaching of the fact that the Christian life calls for sacrifice and service. One generation of young people who are put to the test of real service when they openly enter the Christian life will silence the cry of a "power-less" church.

7. Co-incident with dawning manhood there is an increased susceptibility to religious influence. There will probably be no time in life when a boy will so readily surrender his life to Christ as between the ages of 14 and 16. But this spiritual impulse may be obscured by the consciousness of the powers of his sex life; hence the necessity for guiding the boy safely through these years. The parents may lend him no help at all, and unless the Bible class teacher becomes his

Suppose the boy brings up the inconsistent life of a church-member. Should the teacher (1) join the boy in condemnation of the man or (2) refuse wholly to discuss the question, or (3) lead the boy to consider the principle involved with a hint that in the application of it to his own life the boy may not have shown himself competent to criticize others.

At what age does the boy come to this period of doubt and indecision?

It may be well for a class of young men to have a frank experience meeting at this point, and tell how they met and passed through this period of doubt.

What relation is there between the scarcity of active workers in the Church and the failure of the Church to teach that the Christian life is essentially a life of sacrifice?

Remember that the mental stress of the period of sex development may be almost wholly hidden from the view of the boy's nearest friends, as a result of a wholly false notion. The matters of his sex life have been under the ban of shame, and the boy has become secretive. In many a case this secret struggle has so largely consumed the boy's attention at the very time that his spiritual impulses would ordinarily be strong, that the question of his spiritual life is put into the background.

guide he must stumble through as countless thousands of other boys have done before him—and not always without a scar.

8. Summarizing: The boys' spiritual life is not to be gauged by adult experience. It is absolutely essential that we recognize his spiritual longings and needs, but we have no right to demand "fruits of the spirit" that only mature as a result of experience. And a boy is not safely started in the Christian life who hasn't been set to work winning and helping others.

Of the fruits of the Spirit mentioned in Galatians 5: 22, 23, how many might be expected to be evidenced in the life of a boy 16 years of age?

State in twenty words your idea of a boy's conception of religion.

QUESTIONS ON LESSON VI

By what means may you fairly judge a boy's spiritual life?

Name two conditions related to his spiritual nature of which the boy is normally conscious.

What error should be avoided in dealing with a boy raised in a normal Christian atmosphere?

What is the difference between an inherited creed and a personal creed?

What interpretation of the Christian life is especially helpful to a boy?

How does the changing sex-life affect the spiritual life?

What standard of experience is not to be used for gauging the boy's spiritual life?

LESSON VII

Review

A lesson period should be spent at this point in a general review of the whole subject of the boy—his instincts, his mental characteristics, his problems. There will be many points in the lesson so far covered which will not be entirely clear. A lesson given to clearing up doubtful points will be profitable.

Some part of the hour may well be spent in answering some written test questions—selected from the questions at the end of each lesson, or prepared anew. Or, such a written test may be assigned for work between sessions, the answers to be the basis of discussion in the class hour.

This is the opportunity to clear up questions about the boy himself, the lessons which follow being devoted to the study of the leader's work of teaching.

NOTES

Review

This review may be conducted in one of several ways, or two or more suggestions may be combined.

1. Each of the six chapters may be assigned to a member of the class in advance, with the request that he shall state the "gist" of the entire chapter in 50 or 100 words, as may be chosen. After he has done so, each of the members of the class may criticize his statement if any important truth has been omitted.

2. The questions following each chapter may be written on separate slips of paper and these may be distributed for a written or oral review. The written review is usually the better test, although it may be profitably followed by a discussion of the answers.

3. Time may not have been available for a full discussion of the subjects contained in the notes which accompany the several chapters. Part of the review time may profitably be spent in discussing some of these items.

4. The leader may, of course, frame an entirely new set of test questions; or the framing of questions may be assigned to two equal sections of the class—each section to answer the questions prepared by the other section.

A number of other methods will suggest themselves. The important thing is to stop pushing forward for a period or two and be sure that the material so far presented is clearly understood.

LESSON VIII

The Leader's Material

1. Though the lesson to be taught is but a brief text, the leader of a Bible Class should be on familiar terms with the Bible as a whole. He should handle it as a book with which he is acquainted, should know something about its origin, its principal contents, its fundamental teachings; whether he knows these things or not as he begins to lead a class, he should himself be a diligent student of the book as his leadership progresses.

2. His immediate material in any given lesson will usually be found in a particular passage which we shall speak of as the "text." A mere reading of this passage will not be sufficient; usually it will need to be read several times, carefully and prayerfully. This careful reading will usually develop in strong outline the striking spiritual message which the text conveys. Having

NOTES

The Leader's Material

Accustom yourself to get the message of the passage from the Bible itself, before you consult helps."

The book entitled "Training the Teacher" contains a choice chapter by Professor Ira M. Price on "How the Bible Came to Us." "The Ancestry of Our English Bible is a larger treatment of the same subject by Price. See also "How We Got Our Bible," by Smith. A book by President King, of Oberlin, entitled "Letters to Sunday-school Teachers" helpfully discusses some fundamental Christian doctrines.

secured this it is but fair to ask, Is that a spiritual message for boys, or for adults? If not for boys, and if it may not fruitfully be presented to boys, it would be well to discover what other message the text contains that may help a boy's life—for after all, we must teach boys in terms of their own experience.

3. Having read the text in this careful way it is well to discover its relation to surrounding passages, its place in the series (if a course is being pursued), the time and circumstances under which it was written, to learn something about its writer, and the purpose of his writing.

4. If the passage involves the idea of *location* some little study of geography will be necessary. No study of geography is finished until it has been tested by the drawing of a simple outline map. Hence this should always be a part of the leader's preparation.

5. If persons are named in the portion of the text chosen, the leader should know something about these persons. The lesson may not be a biographical study; the leader will still want to have the comfortable assurance in his own mind that the man who appears in the lesson is no stranger to him. For who knows what question may come up about the man himself, though he occupies but a minor position in the lesson?

Be clear in your own mind as to why a truth may be entirely proper for men and unsuitable for boys.

Put down what you discover on paper—to fix it in your mind.

Be sure to make it simple. Most maps are spoiled by putting too much on them. See how few lines are necessary to locate a place. In locating places which are little known always include some well-known city or county or body of water; draw a map to include this, as geography is a matter of relative positions.

Draw an outline map of Palestine which will show the places of Christ's birth, his baptism, his crucifixion.

Make out a list of names of Bible characters and satisfy yourself that you know what you should about each one.

6. If reference is made to manners and customs peculiar to the time and place of the lesson, these should be reasonably clear to the leader, that he may make their meaning clear to the scholar. Many a boy's mind has been beclouded through an entire lesson by the failure of a leader to make clear some reference to an Eastern custom totally unknown to the boy.

7. The same caution applies to words and phrases. Those which are not clear to the leader will scarcely be any clearer to the boy, and many which the leader understands may be puzzles for his class. No lesson is prepared which hasn't been reduced to the terms of the boy's understanding.

8. The Bible passages may be greatly illumined by light from other sources—such as other Bible passages, writers who lived in the early times, present-day manners and customs in the same land in which the Bible story occurred, and by the comments of scholarly men who have studied the Bible with great care. These writers may not agree with the leader's own views, but the passage is not fully studied till we know what others think about it.

9. Available illustrations will often help the presentation of a lesson. Marion Lawrance likens a good illustration to a pair of eye-glasses

All these questions are readily answered in a few minutes by turning to some Bible dictionary, or to the helps contained in many teachers' Bibles.

The American Revision is a great aid; see Psalm 119: 147 in the King James and in the Revised Version.

Use the references in the margin of many Bibles to locate other passages bearing upon the same theme. For the comments of scholars, see the Bible commentaries, or the published lesson helps.

It would not be difficult in most classes to gather illustrations of these points from the experience of members.

—only to be used if they make the text clearer. If possible, get the scholars to illustrate the teaching from their own experience. This may not always be done, in which event the leader may be able to secure an illustration from his own experience. Failing in both of these, it is often possible to secure illustrations from the experiences of others, and these may be used as quotations.

10. Just before entering the class it is well for the leader to go aside for a few minutes quietly to read the lesson passage over finally and to offer a prayer that the Holy Spirit may be the true interpreter of the lesson. It is assumed that the entire preparation from the beginning has been carried through prayerfully.

State three essential facts about the Bible as a book of which the leader should have knowledge.

QUESTIONS ON LESSON VIII

What should the careful reading of the chosen passage bring out?

Tell what should be learned about the place of a chosen passage in a series; about the writer of the book.

What is the best simple test of a sufficient knowledge of geography?

Why is there need for the leader to know something about the persons named in a given lesson?

How may unfamiliar customs and phrases cloud the boys' understanding of the lesson?

Suggest several sources of illuminating information about the Bible, outside of the Bible itself.

What is the function of an illustration?

How shall the leader seek to get the interpretation of the great Author of the book Himself?

LESSON IX

The Leader's Lesson Plan

1. Mastering the lesson material is not all that is necessary for the preparation of a lesson. As well might a general assume he is ready for battle if he has a mob of men and scores of cannon—but has no idea of how to use them. A plan is needed. The steps by which the lesson is to be presented, the material to be presented to the boys (necessarily less than the leader has secured in his preparation), the object to be sought in the teaching of the lesson should be clearly outlined. Only as a last resort should the leader take any written notes into the class—and at most these should be of the merest outline. The boys have a right to ask how he expects them to remember what he hasn't been able to remember himself. Even though the boys be encouraged to make notes in class, the leader will usually be more free to teach if he is not held down by notes.

NOTES

The Leader's Lesson Plan

Note some teachers who are assiduous in their lesson preparation but who do not succeed; does the lack of a plan explain this failure?

One who dined at a great banquet commented on the fact that in all the bounty of food and dishes he saw no sign of *pots and pans and kettles* with which the food was prepared. So, he thought, should the teacher leave the tools of his preparation out of sight.

2. Where shall the lesson begin? The question of attention in the class is often settled in the first five minutes. To ask a boy whose n ind is occupied wholly with his present interests to shift his thought to an unfamiliar land and a far distant time just by the force of his will is to court failure. But to begin with the boy's present interests and step by step lead him to the time and place of the lesson, is an act worth cultivating. Discovering what DuBois calls "the point of contact" is an essential step in lesson planning.

3. The point of contact discovered, there still remains the question, How shall the lesson begin? The leader who always begins his lesson in the same way loses one of his strongest holds upon boys—the attraction of novelty. Shall it be with a question? A story? A request for a boy to do something, or for all to do something? Surely it will not be with a request for attention—that should be a matter of course. The leader can well afford to give considerable time to the discovery of how to begin the lesson—sometimes it will be with prayer.

4. How shall the lesson proceed? Have the boys sufficient knowledge of the lesson to enable the leader to bring out the facts by questioning? If so, there can hardly be a better way. Can the boys be induced to ask questions What more

As a class exercise, assign a half dozen selected passages to as many pupils, and ask each to determine where he would begin.

For further study, read the book by Du Bois—"The Point of Contact in Teaching."

Remember the great teaching principle, "From the known to the unknown." If you introduce a truth which is absolutely foreign to the boy's experience it may make little impression. For instance, a passage from the Psalms may need the life-time experience of an adult to give it a setting.

Discover the true value of a story. Many teachers fail to use story-telling in a helpful way.

The teacher may do all the talking occasionally; or he may question, or have a debate. Variety is desirable.

could a leader want! If there are geographical facts to be learned, map drawing in class may be desirable; necessarily this will call for forethought in the provision of paper and pencils. Will pictures be needed? Will illustrative objects help? All must be searched for days before they are needed.

5. How shall the available lesson time be used? It is very desirable that the leader finish the presensation of the lesson he had in mind. It is costly business, in teaching, to be caught unprepared for the close of the lesson period. If the lesson is carefully planned, the leader need not usually suffer a surprise.

6. What great truth may justly be brought out? If one such truth is taught in a lesson, it will be worth while. The leader who tries to teach all that there is in a Bible lesson frequently teaches nothing. If one great outstanding truth be driven home to the boy's consciousness, the leader may be glad. Nor should this truth be singled out as an announced moral, nor ushered in with, "Now we are to learn from this, etc." The truth itself may never be mentioned as a simple statement; not infrequently it should be acquired by the boys by inference.

7. What shall be the last impression as the lesson is drawn to a close? This is a very im-

Last-minute preparation for Bible teaching is hard on the leader and on the scholar.

If a clock is in the room, seat the pupils with their backs to it, if possible. It's a great aid to the leader to have the time within easy view, but not within the view of the scholars.

A lesson may need to be shortened, but will generally bear it better in the middle than at the end.

The one great truth may be taught first from one angle, and then from another; great variety may be secured even in presenting one truth from several standpoints.

portant consideration in lesson planning. Perhaps the last word the leader should say will be a very direct question for each boy to answer only to himself. Perhaps the lesson should close with a choice illustration. Perhaps an incident in the leader's own life, or a statement of his desire for his own attainment or, perhaps a prayer should close the lesson. Probably the lesson should not always close with a prayer, nor always close in any other set way.

8. No lesson plan will be rigidly adhered to. Sometimes the best plan will be shattered at the outset, or will be greatly modified as the lesson proceeds. But the leader will be just so much better prepared because of the plan he has made. And he who reverently commits his teaching to the guidance of the greatest teacher of all, the Holy Spirit, will never be disturbed if all his plans are laid aside while the Spirit presents the great truths to the lives of the boys in a way beyond the leader's comprehension. After all, that is vital Bible teaching.

Many Bible schools permit the last impression to be dissipated by jangling bell signals, or disorder, or visitors to the class. Avoid these disturbing elements.

To be willing, at this point, to have the leader's entire lesson plan swept aside, if that is needed to open the way for the Spirit's teaching of the lesson, is often an essential element in the leader's preparation. See the next chapter.

QUESTIONS ON LESSON IX

What is the object of a lesson plan?

At what point in the boy's experience should the lesson begin?

Name three ways in which a lesson may begin.

What advantage is there in having the boys tell the facts of the lesson instead of the leader telling them?

How does failure to fini h a lesson mark the leader as lacking in preparation?

How may the leader prepare for the closing of the lesson?

What part should the holy Spirit have in the teaching process?

LESSON X

The Leader Securing Attention

1. We will doubtless recall the statement that attention is "focused consciousness." A dozen faces appear before us at once; we fix our gaze on one. A host of facts crowd in upon our consciousness; we single out one. Several interests claim the boy's thought; we cause him to put all in the background save one, and that of our selection; we have secured his attention!

2. But how shall we do this? There may come a time when the boy will be attentive from a sense of duty, but it usually will not be so to any great extent in the earlier years. Rather we depend upon winning his attention, instead of commanding it. If he is attentive because the presentation is so entrancingly interesting that he simply can't help himself, the leader has secured a great advantage. Here are some hints:

(1) Be in earnest. Earnestness is a proof of

NOTES

The Leader Securing Attention

Attention is not necessarily secured when the boy is looking at you. Inefficient school teachers are frequently misled by a boy who becomes adroit in simulating attention; the Bible Class leader may have to bear the brunt of such poor teaching. Then, too, there is simulated inattention, when the boy wishes to appear inattentive all the while the truth is searching his soul. There are times when the first real sign of deepened interest is an effort to appear inattentive.

Do not measure the boy's method of yielding attention wholly by adult standards. School or college experience or the demands of business may have taught you to compel yourself to be attentive. The boy has not had this experience.

the leader's interest in what he is teaching; why should the boy be interested in that which doesn't challenge the leader's best thought? Certainly in Bible teaching every fibre of the leader's being will thrill with interest and conviction, and such earnestness will go a long way toward winning the boy's attention.

(2) Be mentally alert. If the boy to be led is normal, he is quick of thought, and the leader cannot afford to be less so. Be prepared to use unforeseen incidents, or unlooked for expressions, in bringing home the thought you wish to teach. See everything that goes on in the class; necessarily every boy should be in full sight all the time. Note the first sign of inattention, and check it with a look, a question, a movement, a story. The time to get attention is before it is lost.

(3) Be varied. Do not present successive Bible lessons in a uniform manner. Make it impossible for the boys to know "what's coming next" because a certain order of procedure has always prevailed. It is easier to *keep out* of a rut, than to *get out* of one. Because your last lesson was made up largely of questions to the scholars may be the best possible reason why your next lesson should be a straight talk by you, with scarcely a question.

The Leader Securing Attention

Observe any group of teachers, as in a large Sunday-school. Note how far real earnestness goes in holding attention.

Read the story of the blacking-box and the street boy in "The Point of Contact in Teaching," by Du Bois.

Simply in the matter of using the Bible there are numerous variations: one boy may read all the lesson, while the rest listen; boys may read verse by verse; boys may read as called upon, the teacher skipping about the class, and quickly calling on another boy if the first does not respond at once; the boys may read the passage, then close the Bibles and discover how well they remember what they have read; the teacher may memorize the passage and let the boys test his memory; each boy may be assigned a verse and the lesson may be "read" around the class by the boys reciting their learned verses.

These are suggestions of the variety which may be introduced in so simple an exercise as getting the selected passage before the class for its consideration. Every other phase of class activity is likewise capable of great variation.

(4) Be sympathetic. The leader who meets his boys with a know-it-all smile on his face loses ground at once. A boy can fairly scent sympathy when he comes into your presence and he is half won when he discovers it. You have what he needs; it can only be imparted to him in a sympathetic way. Toss it to him, he will spurn it; hurl it at him, he will hurl it back. Lead him to want it and offer it graciously without ostentation, and the cause is nearly won. Be sympathetic in look, in voice, in gesture; patiently, painstakingly sympathetic. It is the only element which will cause the boy to meet you more than half way.

(5) Be physically active. Do not move about so restlessly that you engender restlessness in the boys; but show some physical alertness. Where the class has a room the leader may rise or sit down or take a few steps about the room at times. Where the class meets in a large room with others, the leader may shift his position sometimes quite unexpectedly, or use a few gestures, or put real expression into his facial muscles. The first sign of inattention may be met by some physical movement that will arrest the boy's thought.

(6) Be brief. A boy will often discover your thought before you have it half expressed; to

Sympathy is not successfully simulated—before boys. If one can't be in sympathy with boy life, it is hardly worth while to try to reach boys.

A shift of the leader's chair, done quite unostentatiously, may arrest wandering attention.

The seating of a class often means success or failure in securing attention. If possible the boys should see *you*, and should have their backs turned upon other people or other activities.

take undue time to put it into language, or to use unnecessary words will cause the loss of his attention. Listen to the conversation of boys and you will find that their thoughts are expressed tersely and simply; it is necessary to express our thoughts to them in like manner. Even when they ask for information we should reply without undue explanation.

(7) Be ingenious. Think of your lesson presentation long enough ahead of time to work out surprises. A simple experiment, an unusual object, a curious drawing, a puzzle, a contest—any one of these and a hundred others may be made to pay tribute to your lesson presentation. Draw upon your own experience to enrich the lesson with incident and illustration. Remember that the very skill you possess in your chosen occupation or in your favorite sport may be the best source of illustrative material for your Bible class leading.

(8) Be clear. Remember that the teacher who clouded over his lesson work with hard words or difficult phrases and who shut out more light than he let in never helped you very much. Teach by illustration, but be sure that the illustration does not find a place in the boy's mind at the expense of the truth you wished to leave

For purposes of practice, take any statement and reduce it to terms of simple, one-syllable or two-syllable words; then simplify it still further.

An expert machinist sat up with a start when this thought was brought to him, and at once took illustrations out of his experience to his class of boys

A druggist who had taught boys for years had sought for object lessons everywhere—except in his own knowledge of chemistry. He began a new life as a teacher when he discovered what a fund of illustrative material he had right at hand.

If the thing isn't clear in your own mind, you will hardly make it clear to a boy. Again, it may be clear in your own mind and you may fail to make it clear to him. His face will usually tell you of your success or failure.

there. Do not expect the boy to be clear about something that is hazy in your own mind.

(9) Expect attention. To ask for it is to admit that you cannot command it, and that you have some doubt as to getting it. To expect it, and proceed on the assumption that you have it already, may win it as a matter of course.

QUESTIONS ON LESSON X

What is meant by attention? Illustrate the manner in which it operates.

Suggest two reasons which may influence a boy in giving attention.

Of what is earnestness on the part of the leader a proof?

How does uniformity rob teaching of its value?

Why does sympathy play a vital part in teaching?

How may physical activity on the part of the leader aid in securing attention?

Explain the advantages of brevity and clearness.

LESSON XI

The Leader Questioning

1. It is easier to "lecture" a class than to ask suitable questions. Because of this many a leader falls into a habit of "lecturing" and misses the value of the question method. Usually a leader can use the lecture with less preparation than he can the question method. This fact should be a warning to any person who is just beginning to teach. If he can save himself the error of falling into the ways of the talking teacher he will avoid one of the greatest of teaching mistakes.

2. Ask a question to ascertain the extent of a boy's knowledge. This is perhaps the best known of the reasons for questioning and the value of it is evident. No one can assume that any boy in his class knows a fact which has been taught, or can give a reason for a statement that has been made, unless the boy has been led by a question to give expression to what he has

NOTES

The Leader Questioning

Of the teachers who have taught you, has the teacher who only uses the "talking" method usually been successful in holding pupils through several years?

Beware of the specious excuse, "I know it but I can't express what I know." Press for expression. Encourage boys to overcome natural timidity and re-state the facts they have learned. Test yourself in these various lessons by going aside and stating aloud the facts you have learned. Don't trust yourself to re-state the facts mentally; it is not a real test.

learned. Such a question, properly put, not only shows the leader what the boy knows, but it shows the boy himself what he knows, and if he is interested in his subject, it will stimulate him to keep up with the work of the class.

3. Ask a question to arrest attention. The first signs of wandering attention may be the signal for asking a particular boy a question about the lesson that is being taught, and that question may save the boy's thought from getting astray.

Questions which have, as at least a part of their design, the securing of attention may profitably be quite incomplete in themselves. The lesson of Gideon's army is being taught. We come to the point of the final separation and the boy's attitude indicates that his thoughts are miles away. We can ask him how many men "passed over the brook without stopping to drink," and even though he has not kept in touch with the development of the story, his knowledge of the Gideon incident may enable him to gather himself together and answer the question. If we suddenly spring the question upon him "How many did this," it is evident that he will have to confess that he has not been following the lesson story, for our question does not point the way to the answer. If the leader becomes alert in doing

Frame a single question to illustrate this paragraph.

Notice the suggestion "first signs of wandering attention." A leader should always be where he can detect these first signs. It is the leader's opportunity to win the battle.

It is excellent practice to write down a few questions and improve them by re-writing with this point in view.

this in all kindness, the boys will become watchful lest they be caught.

4. Ask a question to encourage debate. It may be desirable to introduce a debatable subject at some point in the lesson, knowing full well that boys will take opposite sides, and in this way bring the entire class actively into a discussion of the subject. Such questions for debate may not always appear in the lesson plan, but may develop as the lesson presentation proceeds.

5. Ask a question to challenge thought. Much of our Bible teaching will be superficial if we are not careful. Frequently a boy answers a certain question in a way in which he thinks it ought to be answered, but if he is promptly challenged with the simple question "Why?" he is then compelled to use his reasoning powers and to defend the position he has taken, or confess that he has taken that position just because others have done so before him.

6. The following are a few of the kinds of questions which might be asked—some profitably and some not profitably.

(1) The leading question: That is the question which suggests its own answer. Such a question has small value as it does little or nothing to provoke thought. For instance—"It was not right for David to do this, was it?" Any

Suggest two debatable subjects involving moral or spiritual issues which might profitably be introduced into a class of boys of sixteen.

Some lesson periods may be profitably utilized by an assigned debate on a special topic found in the lesson.

Are we justified in pressing a boy for an answer to the question "Why?" in every case of religious belief?

boy can answer "No," and be sure he is on safe ground.

(2) The indefinite question. That is a question which leaves the boy in doubt as to what is asked. For example: "By what means did the centurion desire to save Paul?" (Acts 27:43).

(3) The confused question. As, for instance, a question which is suggestive of several answers. The following is an example: "What did he say to him?" (Acts 27:31).

(4) The simple question of fact. Thus: How many miles was Bethabara from Jerusalem? Such questions will be of use in teaching the material facts of the lesson in geography, history, and biography.

(5) The simple question of opinion. This is the best instrument for finding out how your boys reason out things, if you can bring them to the point of expressing unbiased opinion. The boy will fence and guard a little as a rule before he will freely express his opinion about religious matters. But his opinions are being formed, if your work is well done, and you need to know what they are.

(6) The thought-provoking question. This, as indicated above, is one of the desirable means of getting the scholar to do his own independent

Frame a similar question from each of the following passages: Acts 15:1-35; Acts 17:16-34; Acts 24.

Too much emphasis could hardly be placed on getting your boys to express their frank opinions. Smart answers, designed to win the smiles of the class, will hardly outlive a few experiences of dead silence on the leader's part.

thinking. Several of the above questions may be thought-provoking, but this is given special place in order that we may carefully consider the extent to which this form of question may be provided for in our lesson planning.

QUESTIONS ON LESSON XI

Which is usually the easier method—to lecture a class or to combine the lecture and question method?

For any one of what four purposes may a question be asked? Illustrate each.

In what way may a question correct superficiality?

State the objection to the "leading question."

Of what advantage is the simple question of opinion?

LESSON XII

The Leader Reviewing

1. In the use of the word "review" we shall for this chapter aim to cover the processes known as the review, the test, and the examination. Of course a review may be given by the leader merely with the idea of repetition, and may not test the knowledge of the pupils; or a review may convey the idea of the test or may really amount to a thorough examination of what the pupils have learned. The general process of reviewing in this larger sense may have any one of the following objects:

(1) To fix facts in the memory. With many boys repetition plays a large part in the process of acquiring knowledge. The leader hesitates frequently to repeat facts for fear of his work becoming irksome to the boys themselves; but it is entirely possible to acquire the art of repetition without its becoming tiresome. The restatement

NOTES

The Leader Reviewing

Recall your own experience in "examinations." To what extent did they serve to assist, or serve to retard your studies?

What was the most helpful form of review or of examination which you recall?

To what extent is the prevalent lack of Biblical knowledge among young people due to insufficient time for thorough and frequent restatement of facts? Can events in series be forcefully impressed upon the mind without the drill of repetition?

of a fact already stated in some slightly different manner calls for ingenuity on the part of the leader, and will not tire the learner. After a number of facts have been presented it is highly essential that they shall be reviewed in order that they may become fixed in the mind.

(2) To emphasize truths taught. In the course of presenting a series of lessons a number of truths may be brought to light. It is apparent that some of these may be of greater value than others, or several may be grouped under one head and the number of truths to be remembered lessened. The review offers the golden opportunity to single out the great towering teachings and put emphasis upon them. The boy will unconsciously get his cue from the leader as to which truths are important by noticing the way in which the leader reviews the work of the period, or a series of periods.

(3) To teach new truths. The review offers an opportunity to bring to the boy's mind certain facts and truths which he has learned and then to build up on these some new truth which perhaps was purposely omitted from the original lesson. The introduction of new facts or truths in this way should be guardedly done as it is easy to err in this direction.

(4) To test the boy's knowledge. The set

Variety is the spice of written reviews, as of other things. Ingenuity may make a hard review quite acceptable.

There are, of course, other ways of putting emphasis upon the principal thing in a given lesson, such as giving more time to one statement than to another. Boys are quick to detect emphasis by either method, and quick to discern which of several truths taught is the one to be sure to remember.

Be guarded about teaching new truths if you have already taught the essential ones; but you may learn to save one of the essential truths for this new opportunity, the time of review.

examination announced and dreaded beforehand by many is not always a fair test of the boy's knowledge. Indeed it does not always have a place in the teaching scheme. A review, however, unannounced, partaking at times of the testing method, is always in order and will undoubtedly aid the leader to determine the extent to which the boy is remembering what he has been taught. Only as the leader discovers what the boy is learning by such review tests will he be able to emphasize or modify his teaching. It must not be forgotten that such a review is as much a test of the leader's work as it is a test of the boy's knowledge. Careless teachers are unwilling to put their pupils to the test because they realize that a poor showing on the student's part inevitably suggests the possibility of poor work on the leader's part. Young men who are beginning to teach are earnestly urged to put away all temptation to avoid the testing time in their work and resolutely to put *themselves* to the test as well as their boys.

(5) To arrange groups of facts or truths in order. It is evident that the review offers the finest possible opportunity for the leader to set in order certain facts or truths which he may have taught and which may have been received by the boy, but the relationship between which

Have the courage to review when you ought, regardless of stilted lesson plans. Better teach less and review more, if that will ensure permanency.

Be honest, in your teaching, when the test comes which is indicated in the latter part of paragraph (4). It is inevitable in a teacher's life.

A boy has learned a veritable fine art when he is set to taking orderly notes. Such notes will help him to organize and arrange the material which the leader presents.

has not yet become clear. Many a time confused masses of knowledge acquired in class work are analyzed and their parts set up in orderly array by a simple review. This element of the review process should be borne constantly in mind and any review which tends toward confusion instead of clearness should be omitted.

2. A review may take place at the end of a finished lesson, or may be the first step in a new lesson, the lesson which went before being kept in mind, or may be an occasional step in a series of lessons. It is a good thing in some lessons to take the last few minutes for a review of what has been taught, but to pursue that course without variation would probably be unwise. In teaching a series of Bible lessons the point of contact for the new lesson will frequently be a review of the lesson which went before. This follows the simple teaching law of beginning with the known and proceeding to the unknown. Clearly the review of a past lesson, where the lessons are in a series, may occupy the first few minutes of the new lesson period. The review from time to time of several lessons which have come before may in many cases profitably take the place of the more formal and sometimes formidable examination.

3. Written reviews or examinations have long

The Leader Reviewing

The review may be as essential to the leader as to the boys. Under the stress of teaching the very material you use may become disorganized; the review will compel you to arrange this in order.

A member of the class may be assigned to conduct the review of the lesson taught the week before, quizzing the leader as well as the pupils. Or, several members may present the previous lesson in brief written form.

been looked upon as impossible in Bible teaching. There is no basis for this position. A written review or examination can be made as enticingly interesting to a boy as any other phase of Bible study work. Such a written review or examination is a valuable factor in fixing in the boy's mind that which he has learned.

4. Reviews and examinations are only finished in part when the work of the hour has been done. The wise leader will never let an unanswered question or a question answered wrongly pass by without taking an opportunity privately to correct the boy's knowledge, or furnish the information lacking. A review is not the end of the leader's work, but is frequently the beginning.

Experience proves this statement. Boys may learn to welcome the written review.

QUESTIONS ON LESSON XII

Name five uses of the review.

How does the review test the leader's work?

At what points in lesson teaching is a review in order?

Name some advantages of the written review.

What should follow a review?

LESSON XIII

The Test of Bible Teaching

1. Briefly, the test of Bible teaching may be indicated by one word—expression. If it can be said in secular teaching that "there is no impression without expression," this would seem to be doubly true of Bible teaching.

2. Expression of that which has been learned may be indicated in a simple form by awakening interest. This may be described as a very elementary step in the process of expression, and a step beyond which, it is true, some pupils never seem to get. It is a sight worth while, however, for the leader of the Bible class to have unmistakable evidences that the boy who apparently had no interest in anything connected with Bible teaching has come to a place where he is attentive, asks questions, and becomes a seeker after knowledge. To many an eager Bible teacher these evidences repay a thousand fold the

NOTES

The Test of Bible Teaching

Put down every test of which you can think, and see if they are not all comprehended in this.

This expression is frequently quite unconscious on the boy's part. It takes a keen observer to note the signs of such awakening; and many a boy is able to cover up a real interest which he feels. (See the note on page 87).

labor put forth; but the leader who is willing to stop there has not caught the real spirit of teaching.

3. The ability to restate facts or truths learned is one phase of expression. The boy who always listens even though he may seem to listen attentively, may or may not know that which you have been teaching. But the boy who restates that which you have been teaching, conveying a clear idea, in his own language, will satisfy you that he has learned clearly what was put forth. Such expression should be encouraged, and the leader who does not secure it is falling short of his privilege. The expression of facts or truths learned may take the form of manual work such as drawing, painting, notebook making, written outlines of lessons, pulp, clay or sand modeling or other forms.

4. Expression may take the form of ideals which are invested with life. The leader who has emphasized the beauties of truth has a right to see boys forsaking falsehood and becoming true. He who has taught reverence must expect to see his boys become more reverent. The Bible leader who has held up to the admiration of his boys the symmetrical Chritian life should expect in due process of time to see his boys become Christians; and should expect his boys as

This is, of course, the logical form of expression for all material facts—such as incidents, historical data, geography etc.

It is of inestimable value to the boy himself to know that he can restate what he has been told. Until he actually does so he may think he knows what he has been taught; but he needs to be sure that he does know it.

A primary teacher in an Eastern city who taught a lesson on honesty was rewarded at the end of the lesson by a child coming up and handing her some pennies wrongfully retained from the collection; the lesson had struck home. Not all expression will be thus immediate.

Christians to be very different from what they were before they took this step. There has been in times past a pernicious habit of assuming that if a boy is nominally a Christian, the work of his adult Christian friend is over. Such a habit of thought is absolutely wrong. The leader who presents the life of Jesus Christ as a model for other lives, and who has the great joy of seeing his boys accept Christ as their leader, is then just at the threshold of the place where he must help the boy properly to interpret Christ to others, and this will not be accomplished by a careless slipshod life, practically identical with the life he lived before. True, as has been said before, some boys are never consciously out of close relationship with God, but even when these boys come to the point of public confession, they should be urged to cultivate such fruits of the spirit as belong to a boy's life.

5. Service for others offers the finest possible opportunity for the expression of that which has been learned in a Bible class. It has been rightly said that where the Church is weak it is largely due to the fact that we have been raising generations of "receiving" Christians instead of "giving" Christians. The boy who comes into avowed relationship with Christ as a leader should be taught the beauty and duty of service for others.

Has this attitude been prevalent in the Church organization to which you belong? How surely are the young people who publicly unite with Christ assumed to be at the *beginning* and not the *end* of adult concern and helpfulness?

This certainly does not mean that the boy who has made an open decision should be nursed in this Christian life as if he were a religious invalid; but it does mean such guidance as will help him to find his bearings in his new determination.

The fault will be ours if the present generation of boys grows up to be a generation of religious "sponges" absorbing all that comes their way. The place to teach investment of self in others is in boyhood, especially between the ages of sixteen and twenty.

If the step into the Christian life does not mean the banishment of selfishness and the taking on of unselfish living for those about him, it does not mean what it should. The boy who comes into the fellowship of Christ in a conscious way is at that moment most ready to give himself to disinterested work for other people The Bible class leader who allows a boy to come to the point of his great decision without giving him plenty of hard work to do at that point is missing his real opportunity.

6. These are but a few of the tests of Bible teaching. As a matter of interest a list of what should be expected from a year's work with a class of boys was recently formulated by a group of workers. It is as follows:

Each boy in the group to know and personally accept Jesus Christ as Lord.

To have each member of the group unite with the Church.

To secure daily Bible reading and prayer by each member of the group.

The leader to visit each boy's home for conference with parent, or guardian, at least once during the year.

To have each boy do some definite piece of service which will illustrate the principle of "making it easier for some other boy to be a Christian."

Put down on a list for your own guidance the kinds of service you can rightly ask a young Christian to undertake.

Do not be satisfied until you set down in writing the reasonable goal of your own teaching for at least a year in advance.

Add to this list other tests which you believe should be included.

The leader to confer at least once with teacher, employer and pastor about the boy.

To have self-government in the group.

To give the group some definite class objectives: for example, raising a special fund for some missionary enterprise.

To maintain an average attendance for the year of at least twenty-five per cent of the enrollment.

To have at least seventy-five per cent take some definite form of Bible study examination.

QUESTIONS ON LESSON XIII.

What word properly designates the test of Bible teaching?

How does awakening interest meet the test of expression?

What form may expression of truths learned take aside from simple re-statment verbally?

Define "service," as a test of expression.

LESSON XIV

General Review

The final review of the previous lessons should offer an excellent opportunity to put into practice some of the recent lessons on reviewing, questioning, and other subjects.

1. One or more pupils may be assigned the task of presenting a brief outline or syllabus of the first six chapters, and another group may take chapters VIII to XIII inclusive. Such an outline will give an opportunity to test one's skill in making a teacher's outline for presentation to a class.

2. Each of the twelve lessons (aside from review lessons) may be assigned to a student, and he may be asked so to prepare himself on this particular lesson that he can teach it to the class at review time.

3. Students may be asked to take one or more lessons and prepare a set of questions for each lesson entirely different from the questions printed in the book. This will give practice in question making.

4. Every student should be asked to take a given passage in the Bible and make out a written lesson plan, securing his own illustrations, working out his own object lessons, suggesting manual work if possible, and otherwise putting into practice all that he has learned in these lessons.

5. As a part of the review work, students may be asked to observe successful teachers of boys in their actual work, and report their observations back to the class for discussion. This is good practice.

6. The entire review work should be along these practical lines, and may well occupy several lessons, running over two or three weeks.

Author's Note

The foregoing lessons have been worked out in actual practice. As other leaders use them, valuable suggestions and criticisms may be profitably made. The author will welcome all suggestions which will improve this book in future editions.

E. C. F.

DATE DUE

GAYLORD

PRINTED IN U.S.A.

268.432
F754

Foster, Eugene Clifford

AUTHOR

Starting to teach.

TITLE

25865

Date Due | Borrower's N...

268.432
F754 Foster, Eugene Clifford
Starting to teach.

25865